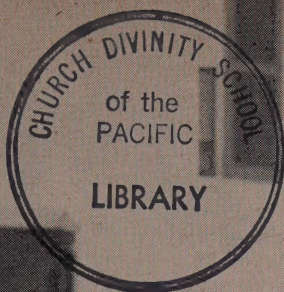


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July 10, 1955

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ALCOHOLISM: SICKNESS OR SIN? [Pp. 3, 4]

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### July

10. St. Joseph's Chapel, Los Angeles, Calif.
11. St. Philip's, Buffalo, N. Y.
12. St. James', Marion, Ill.
13. St. Luke's, Springfield, Ill.; St. James', Pewee Valley, Ky.; St. James', Bozeman, Mont.
14. Church of the Nativity, Mineola, N. Y.; Christ Church, Eastport, Me.
15. Convent of St. Anne, Kingston, N. Y.
16. St. John the Evangelist, Boston, Mass.



# LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

## Alcoholism

An "alcoholic" is a drunkard, a willful breaker of the moral code, a sinner if you will permit the more accurate language of an earlier day.

The condition unscientifically referred to as "alcoholism" is no more a disease than is theft or adultery or murder (as McGoldrick and others have said or implied before).

And since drunkenness is a sin and the drunkard a sinner, the proper way to attack the problem of overdrinking is through the development of a lively sense of shame and guilt in the offender, accompanied by assurance that God forgives the sinner who turns from his evil ways and repents. The world, it is true, will not entirely forgive, or at least it will not entirely forget. It is not to be expected that it should because the world is not entirely Christian in its makeup. Whatever condemnation may continue to attach to the reformed drunkard must simply be accepted. Any such person must remind himself that his troubles came about through his own misdoings, and that he has no right to whine about the fact that not all of society will be Christianly perfect in charity. (He himself has not been Christianly perfect in conduct.)

The fear of public reproach is the greatest deterrent to misbehavior of almost any kind, excessive drinking very much included. And the dreadfully unChristian philosophy of denying personal moral culpability in drunkenness (and, by extension, in other immorality) is one of the two most menacing heresies of our time. It is dismaying to see even some priests and bishops going along with this false doctrine, instead of preaching the Christian philosophy of unmitigated hatred of sin coupled with unlimited love of the sinner.

Whenever we take the strange attitude that drunkenness is a disease, not a sin, we create a dozen new drunkards for every one present drunkard that we remain. Furthermore, those whom we thus reduce into drunkenness are ones who would never have come to such a sorry state, except for our having said, "Go ahead and get drunk; you won't be condemned as wrong; you won't be shamed; you will be coddled as an invalid; after all, it really isn't your fault."

It is better that a few individuals tipple themselves into the deepest pit of hell than that thousands be insidiously persuaded to their own destruction by the wicked and misguided pampering of the "You can't help it" people.

And there is still another aspect that deserves to be considered. If it is true, as Mr. Golder's letter [L. C., June 19th] reports, that there are 4,000,000 Americans "troubled" by alcohol, and that each victim of the disease" affects the lives of from 7 to 10 other persons, then we have from 28,000,000 to 40,000,000 of our fellow citizens whose lives are affected by alcohol. (And it is fair, I suppose, to assume that "affected," in this connection, means adversely or unfavorably affected.) If these figures are really true (and I

very much doubt that they are; statistics adduced by social scientists must always be taken *cum grano salis*), then why isn't the Church attacking so monstrous an evil at its source? I repeat that I do not accept these data at face value, and I am by no means proposing a return to national prohibition, or anything of the sort. I simply say that if these statistics are correct and honest, then we should act in accordance with their implications; and that if they are false and distorted, we should denounce them accordingly. I am appealing for all of us to take the hard but honest and Christian way instead of the easy but false and pagan one.

A drunkard is simply a drunkard, not a sick man. There will always be some people who get drunk occasionally and others who get drunk often, some of our selves and our friends and relatives among them, and this is no plea for a policy of uncharitable harshness toward such people. It is a plea for an end to euphemism and dissimulation, and for a return to moral honesty in our attack on the old, old sin of intemperance in the use of alcoholic beverages.

SAMUEL J. MILLER

Cincinnati, Ohio

## Beyond Poliomyelitis

I have just read and incidentally am quoting in my sermon portions of the editorial "Beyond Poliomyelitis" [L. C., May 1st]. It is wonderful and I am grateful for it. Keep up the good work. On this at least we Wesleyanites and you people have a common ground. Wish there were more.

(Rev.) JANS J. VANDER GRAFF  
Trinity Church, Methodist  
Richland Center, Wis.

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### July

- Fifth Sunday after Trinity.
- Sixth Sunday after Trinity.
- Consecration of the Rev. Richard Earl Dicus as suffragan bishop of West Texas, in Corpus Christi.
- Seventh Sunday after Trinity.
- St. James.  
Radio TV Workshop, Broadcasting and Film Commission, N.C.C., in New York, to August 5th.
- Graduate School of Theology, University of the South, Sewanee, Tenn., to August 31st.
- Sunday School Convention, and Convention on Christian Education, N.C.C. and Canadian Council of Churches, in Cleveland, to 31st.
- Eighth Sunday after Trinity.

### August

- Evergreen School of Church Music, Evergreen, Col., to 19th.
- Meeting, Central Committee, World Council of Churches, in Davos, Switzerland, to 9th.
- Province Five Conference, Brotherhood of St. Andrew, Battle Creek, Mich., to 7th.
- Hood Conference (Third Province), Brotherhood of St. Andrew, Frederick, Md., to 7th.
- Transfiguration.
- Ninth Sunday after Trinity.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and a number overseas. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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# SORTS AND CONDITIONS

THERE ARE probably many thousands of people, who think as does Samuel J. Miller (see *Letters*) that an alcoholic is simply a drunkard, and that "the proper way to attack the problem of overdrinking is through the development of a lively sense of shame and guilt in the offender, accompanied by assurance that God forgives the sinner who turns from his evil ways and repents."

THIS, however, does not solve the problem of the man who is full of shame and guilt at his drinking, and sincerely believes in God's forgiveness, but is so completely in the grip of his "sin" that he cannot stop without external help. And, even when he has stopped, one drink will get him started again on a "lost weekend."

SUCH A MAN (or woman) seems to be a drunkard—i.e., a person who inconsiderately or shamelessly overdrinks. The difference lies in the compulsive character of the drinking. The drunkard drinks because he wants to; the alcoholic because he has to. The former needs an appeal to the moral will; the latter cannot be helped by such an appeal.

MR. MILLER is saying, in effect, that he does not believe that there is any such thing as compulsive behavior. To admit that wrongdoing can ever be placed in the "you can't help it" category is, to him, a "menacing heresy," destroying the fear of personal blame which is "the greatest deterrent to misbehavior of any kind."

THE MORAL ISSUE here is indeed a vast one. Alcoholism is only one of many forms of anti-social behavior which appear to be beyond the reach of moral exhortation, bad impulses which the soul seems powerless to resist. The typical neurotic pattern of scolding, detraction, carping criticism, determinedly making enemies—this is another compulsive pattern. It is even more commonly found in Church life, and probably is as destructive as alcoholism in its effects on human welfare. Oddly enough, however, it does not have much social stigma attached to it.

CALVINISM had an explanation for the plight of those who seemed powerless to halt their own self-destruction—these were the people predestined to damnation, whose inevitable downward progress bore witness to the righteous wrath of God. This was the logical working out of Luther's concept of "total depravity"—that we are all helpless, compulsive sinners who would fall into the same mire were it not for God's grace rescuing us. "There, but for the grace of God, go I" was not originally an expression of sympathy with the sinner, but rather of wonder at the works of God. Indeed, to be sympathetic toward those whom God had condemned would have smacked of impiety to the Pilgrim fathers.

YET our public morality today is neither Catholic nor Calvinistic. Just where the idea that the sinner is able to conquer his own sins does come from is something of a mystery. Many a Christian thinks that the way of salvation is to build up within himself an ever more exquisite fear of personal blame, an ever higher moral daintiness. And the way to achieve this ascending scale of goodness (or non-misbehavior) is to preclude an unmitigated hatred of sin so that people will flee from it lest they be subjected to public reproach. Perhaps this Calvinism with the wrath of God left out.

CATHOLIC morality—the accumulated experience of the Christian Church over the centuries on which the Episcopal Church bases its thinking—does indeed place the origin of sin in the human will. But once it has taken root there, the Church recognizes that the sinner is, in a measure, helpless. He cannot be expected to lift himself out of his fallen condition; but he is expected to try to cooperate with God's grace.



ate with God's grace. Just as a sick person must have a will to health if the doctor is to help him, so a sinner must have a will to virtue if the priest is to help him.

TO EXPECT the sinner to haul himself out of his spiritual sick bed and cavort around like a well person may be completely unrealistic; such demands may actually drive him deeper into helplessness and despair. Catholic morality does not hold, with the Calvinists, that the sick sinner is doomed to spiritual death nor does it hold with the prevailing public morality that all he needs to do is stop acting sick. What the sick man needs is not a sermon on how to stay well, but medicine for his condition.

THUS, whatever compulsive sins may bind us, we know that the Church understands our condition and has, in Christ, forgiven us the thing that brought that condition about; the next step is not to go into an orgy of shame and remorse but to use every means, material, sacramental, medical, psychological, spiritual that will put us on the road to health. And the fact that some of us have socially acceptable sins, while the sins of others are socially unacceptable, has very little to do with the case.

PETER DAY.

The Living Church



## ENGLAND

## Church of South India

By the Rev. Canon C. B. MORTLOCK

The two joint committees of the Conventions of Canterbury and York appointed in May, 1954 under the chairmanship of the Bishop of Chichester and the Bishop of Durham respectively, have issued a united report in which they unanimously recommend that "the bishops, presbyters and deacons consecrated or ordained at or after the inauguration of the Church of South India should be acknowledged as true bishops, priests and deacons of the Church of Christ and should be accepted as such by the Conventions." This decision is come to both on theological grounds and in the light of the further development of the Church of South India.

The following resolutions will be moved in all four Houses:†

1. Members of the Church of South India who are communicants in that Church may, when in England, receive Holy Communion in the Church of England.

2. Members of the Church of South India who become permanently resident in England and desire to be habitual communicants in the Church of England shall be required to conform to the regular discipline of the Church of England.

3. Bishops, presbyters and deacons of the Church of South India may be invited to preach in churches of the Church of England with the permission of the bishop of the diocese.

4. Any bishop or episcopally ordained presbyter of the Church of South India may be free to celebrate the Holy Communion in a church of the Church of England at the invitation of the incumbent with the permission of the bishop of the diocese, subject to his willingness, while in England, to celebrate in *Anglican churches only* and, where these apply, to the provisions of the Colonial Clergy Act.\*

5. The bishop of a diocese may at his discretion authorize the loan of a parish church in his diocese from time to time for the celebration of the liturgy of the

Church of South India by a bishop or episcopally ordained presbyter of that Church.

6. A bishop or episcopally ordained presbyter or deacon of the Church of South India who desires to officiate as a bishop, priest or deacon of the Church of England, whether for a limited period or permanently, may be allowed to do so, provided that he has received such permission as may be required under the Colonial Clergy Act. Such bishop, presbyter or deacon becomes subject in all respects to the rules and regulations of the Church of England.

7. Other ministers of the Church of South India who desire to enter the ministry of the Church of England shall be subject to its rules and regulations regarding admission to its ministry.

8. Bishops and priests of the Church of England who visit the territory of the Church of South India may accept the hospitality of that Church for celebrating the Holy Communion within it.

9. Members of the Church of England who visit the territory of the Church of South India may accept the hospitality of that Church for receiving Holy Communion within it.

It is expected that article four of these resolutions will be strongly debated. Ministers of the Church of South India have a loyalty to their parent bodies which is inherent in their Constitution. Consequently many of them feel bound to retain freedom to celebrate Holy Communion in any of the Churches with which they are in communion.

The report recognizes that "irreconcilability of the two principles of a unified ministry and of full communion with non-episcopal Churches is a painful reality." Though the recommendations stop short of favoring full intercommunion, the committees describe the proposed relationship as "of fellowship and growing intercommunion as between living parts of the Church of Christ" and express conviction that "the anomaly yet to be overcome can be overcome only by the unifying of the Church of Christ everywhere, including England as the home of the parent Churches of so large a part of Indian Christianity."

The Canterbury committee included such Catholic members as the Bishop of Exeter, the Rev. H. Riley, Canon E. W. Kemp and the Rev. M. Bruce. The fact that its recommendations are unanimous and with no reservations is unexpectedly impressive.

## WORLD COUNCIL

## Call to Prayer

A world-wide "Call to Prayer" for the meeting of the four heads of governments in Geneva on July 18th was recently issued jointly by the six presidents of the World Council of Churches. They appeal "for the prayers of all Christians that ways may be found by which fear and suspicion may be removed." The call also specifically urges united intercession "for the four men upon whom so solemn a responsibility rests at this time."

## Death of Bishop Phillips

The Rt. Rev. Henry D. Phillips, retired Bishop of Southwestern Virginia, died June 27th in a hospital in Boone, N. C., where he had undergone an operation. He was 72.

Bishop Phillips' funeral was to be held July 1st in Columbia, S. C. More details will be published next week.

## ALCOHOLISM

## North Conway

Churches were urged to cooperate with, but not encroach upon, other community groups concerned with the problem of alcoholism, at an institute held at North Conway, N. H., recently. The conference was attended by clergymen and laymen, temperance people, members of Alcoholics Anonymous, and officers of the U. S. Chaplains' Corps.

The Rev. David A. Works, president of the North Conway Foundation, was general chairman of the institute. "The objective of this institute," Mr. Works said, "is to sharpen up Church thinking on this problem and on what the Church can do to help rehabilitate the alcoholic." "The guide to thinking," he added, "is that alcoholism is caused not by alcohol, but by physical, mental, social, and spiritual disturbances."

Bishop Hall of New Hampshire spoke to the group on the "theology of alcoholism." One of the other speakers was the Rev. John C. Ford, a Roman Catholic priest who is a lecturer at the Yale School of Alcohol Studies. He and Bishop Hall emphasized that clergymen are

\*The Colonial Clergy Act of 1874 requires permission of the Archbishop of the Province and subscription to the Declaration of Assent, including the promise (while ministering in England) to use the form "prescribed in the Book of Common Prayer and none other, except so far as shall be ordered by lawful authority."

UNING IN: †Four Houses are here involved because each of the two Conventions — Convocation of Canterbury and Convocation of York — consists of an Upper House (bishops) and Lower House (clergy). The Conventions are the supreme

spiritual authority of the Church of England. They "can authoritatively define and declare the doctrine of the Church in matters of faith and morals, and can exercise spiritual discipline even over bishops."



important in the rehabilitation of the alcoholic.

Parts of the program were devoted to specific ways to attack alcoholism in the community. A demonstration showed how to set up a program on alcoholism for young people. Alcoholics Anonymous answered questions on their methods of attacking the problem. Community resources were studied, with directors of state programs participating in a panel discussion.

Chaplain (Commander) James W. Kelly of Washington, D. C., assistant to the Navy Chief of Chaplains, gave figures on drinking among armed service personnel.

He said an armed forces survey showed that while 88 per cent of personnel between 18 and 22 drink to some degree, only seven per cent "commenced drinking after entering the service."

The survey, he said, was taken among 3,000 men and women in the Navy and Marine Corps but "we feel it is the same in other branches of the service."

## MISSIONARIES

### Preparation

Fourteen fledgling overseas missionaries and their wives\* received 10 days of preparation for their new posts during the annual Outgoing Missionaries' Conference at Seabury House, Greenwich, Conn.,<sup>†</sup> June 8th to 17th. Faculty for the conference included furloughing missionaries, former missionaries, and officers of National Council. Formal lectures alternated with discussion groups delving into situations the appointees will face.

For some of those attending the conference, this was the last stage in their preparation to enter the mission field overseas, while several will remain in the United States a few months more to continue language study or to await the granting of visas. Except for special clergy-briefing during the conference, wives participated in all phases of the training. There were special briefing sessions for the women, conducted by Mrs. John Magee, a former missionary in China.

Much of the training was an attempt to prepare the men and women psychologically to live in cultures different from their own. While the returned missionaries who served as faculty imparted enthusiasm for the satisfactions their missionary work presented, they were frank

\*Three of the couples are shown on the cover. They are, left to right, the Rev. and Mrs. Richard Rising and the Rev. and Mrs. George C. Harris, who are going to the Philippines, and the Rev. and Mrs. John B. Birdsall, going to Japan.

**TUNING IN:** ¶Seabury House is the national conference center of the Episcopal Church. As such, it provides a place for conferences and meetings of the clergy and laity of the Church and also residences for the Presiding Bishop and others closely

to explain the problems in each field. Some of the new missionaries had already received training in the field while they were in seminary through the Overseas Summer Training Program of the Overseas Department.

The new missionaries will go to Japan, Alaska, Brazil, the Philippines, Hawaii, Pakistan, India, the Virgin Islands, Colombia, Puerto Rico, and the Dominican Republic.

## OTHER CHURCHES

### Merger

The merger of two Churches, the Congregational Christian Church and the Evangelical and Reformed Church, will form the United Church of Christ in June of 1957. The combined Church will have a membership of more than 2,000,000. The union of the two Churches has been expected. It was approved by the governing bodies of both Churches by 1949, but legal actions postponed the union. In 1953 the New York Court of Appeals ruled that no individual church could block union because no individual church could be bound by it.

An item about the merger in the New York Times said that both of the Churches hold that Jesus is the Son of God, but permit members to interpret "Son of God" in various ways. Both celebrate Holy Communion simply as a memorial rite. However, the Evangelical and Reformed Church has a much tighter organization than the Congregational Christian Church, in which each individual church is autonomous. Recently the Congregationalists have been moving toward more coördination of churches.

The new body will be ruled by a general synod which will meet for the first time in 1957 to draft a constitution. In the meanwhile joint projects will be conducted by the two Churches, leading toward union.

## RELIGIOUS ORDERS

### Vocational Guidance

A conference on the religious life for young women is to be held September 3d to 5th at the Convent of St. Helena,<sup>†</sup> Newburgh, N. Y. Sisters have been asked to present the religious life as one among many vocations at the vocational guidance conferences for college students which are held annually at many colleges. It is difficult to explain the religious life in an hour's time, however, especially to girls who know almost nothing of it, and it was decided that the best way for girls to find out what

it is all about is to visit a convent.

The conference program will include discussions of the principles of the religious life, led by the Father Superior of the Order of the Holy Cross, and discussions of the life and work of sisters led by sisters of the various communities and by priests who have sisters working in their parishes. Those who go to the conference will attend Mass in the convent chapel and share to some extent in the life of the convent while they are there. There will be conducted meditations and an opportunity for individual conferences. The conference will close with a visit to Holy Cross Monastery.

Membership will be limited to 12 young women, 18 to 35. It is intended for those who feel they may have avocation to the religious life and for those who, as teachers, student workers, or directors of religious education, want to know more about it in order to guide those with whom they are working. For further information, write to the Sister Prioress, O.S.H., Convent of St. Helena, R. D. 4, Box 397, Newburgh, N. Y.

### N.C.C.

### Nine Cities

The General Board of the National Council of Churches will convene in nine different cities across the U.S. during the rest of the 1955-57 triennium.

Pittsburgh, Omaha, St. Louis, Los Angeles, Toledo, Ohio, and Williamsburg, Va., are the cities where the General Board is scheduled to meet for the first time in the history of the N.C.C.

Together with the larger General Assembly which meets every three years, the 250-member General Board makes all major policy decisions for the Council. It meets four times a year.

The new schedule of Board meeting places was adopted at the policy makers' spring meeting, held in New York June 8th and 9th. It put into effect a policy, decided on earlier, that would enable churchpeople of various parts of the country to gain firsthand acquaintance with the life and work of the co-operative agency, it was explained by Dr. Eugene Carson Blake, president.

Hitherto, the General Board has held most of its business meetings in New York and Chicago. Last year for the first time, the church leaders met also in Boston and Washington, D. C.

The choice of meeting places through 1957 was made subject to final completion of arrangements with local church councils, hotels and what were termed "related community interests."

associated with the work of the Church's National Council. ¶The Order of St. Helena is a religious order for women, which is under the direction of the (men's) Order of the Holy Cross and observes the rules and constitution of that order.



By Christine Fleming Heffner

## SWITZERLAND

### Old Catholic Election

The National Synod of the Old Catholic Church of Switzerland elected on June 20th the Rev. Urs Kury, professor of dogmatic theology at the faculty of Old Catholic Theology of Berne University, as Bishop of the Old Catholic Church of Switzerland.

Bishop-elect Kury will succeed his father, the Rt. Rev. Adolf Kury, who retired some time ago, after serving as bishop since 1924. Although he will be 55 years old on July 21st, Bishop Kury, retired, will continue, as far as possible, to supervise the relief work of his church.

Like his father, Bishop-elect Kury has taken an active part in the ecumenical movement. He attended the Amsterdam Assembly of the World Council of Churches (1948) and represented his church at the celebration, 1951, of the 9th centenary of St. Paul's visit to Greece. His consecration will take place within the next three months. He was born in 1901 and ordained priest in 1924.



ST. JOHN'S, CALCUTTA: Still sung, the hymns of Heber.

## INDIA

### Replacement of the Roofs

What congregation has not sung "Holy, holy, holy! Lord God Almighty!" "Bread of the world, in mercy broken," "Brightest and best of the sons of the morning," to name but three of our familiar hymns? Yet how many who sing these hymns know that they were

**SUNING IN:** Reginald Heber (1783-1826), after a brilliant career at Oxford, was rector of Hodnet, Shropshire, from 1807 to his elevation to the episcopate in 1823. The hymn, "Holy, holy, holy! Lord God Almighty!" is based upon the

ONCE a man sat sleepily on the bank of a stream, fishing. From the distance came the faint sound of church bells, calling the faithful to worship. The man frowned absently at the gently bobbing cork. He looked down the dusty road toward the sound, and the scowl on his face deepened as he perceived coming toward him a black-habited monk. As the monk drew abreast of him, the fisherman, on the principle that offense is the best defense, called out, "Good morning, Father. Can you tell me why the fish bite best on Sunday?"

The monk smiled, left the roadway, and sat down on the bank beside him. "Yes, my son," he began, getting out his pipe and filling it, "indeed, I can tell you that. And, since you have asked — I will.

"You will remember that, when our Lord cast the demons out of the possessed man into the Gadarene swine, the swine — so the Bible tells us — rushed headlong into the water and were drowned.

"Now, some of the fish that swam in those waters fed upon the carcasses of the swine, and as they did so, the demons took up their abode in the fish.

"Of course the demons were eager to retaliate against the Lord, so they led the fish to bite only at those times which should do dishonor to Him. And Satan, the Prince of demons, gladly recruited them into his warfare against the souls of men.

"So, you see, the fish that bite the rest of the week are ordinary fish, just as God made them. But the fish that bite on Sunday are successors to those Gadarene fishes, possessed by the demons



ON WEEKDAYS, ordinary fish.

who would do dishonor to God and evil to men's souls."

The monk leaned over and gently took the pole from the fisherman's hand. "If you hurry, you can get to the church in time, son. I'll mind your tackle. You see, I've already been to Mass, so only the ordinary fish will bite for me."

written by the saintly and gifted Reginald Heber, second Bishop of Calcutta (1823-1826)?

At that time — and for some years later — the Bishop of Calcutta held jurisdiction over not only India, Burma, and Ceylon, but over Aden, East Africa (in the West), and Australia (in the East). From 1814 to 1849 the pro-Cathedral of this far-flung jurisdiction was St. John's Church, Calcutta, built in 1784 — the year in which Samuel Seabury was consecrated first bishop for America. This was the pro-Cathedral of Reginald Heber, whose early death at the age of 43 brought to a close his brief episcopate, but whose hymns are still sung throughout the Anglican Communion.

St. John's, Calcutta, was built at the expense of the East India Company, and was maintained by the government until the independence of India in 1947, when it was transferred to the Church of India, Pakistan, Burma, and Ceylon.

This historic church is now showing signs of deterioration, and engineers have advised the replacement of the roofs of the main church building and adjoining porches. Total cost of these repairs will be about \$50,000.

The Metropolitan of India, the Most Rev. Arabindo Nath Mukerjee, whom many American Churchmen met on his visit to the United States for the Anglican Congress a year ago, is appealing for contributions from American Churchmen toward this needed restoration. "Our people," he writes, "are giving their mites, and they have already repaired the West porch . . . at the cost of \$2500. They are now raising money to repair the South porch at a cost of \$3500; so we shall need about \$42,000 for the remaining portion of the repair work."

Contributions, marked "St. John's Church, Calcutta," may be sent to THE LIVING CHURCH RELIEF FUND, 407 E. Michigan St., Milwaukee 2, Wis.

Epistle for Trinity Sunday. In all, nine of Bishop Heber's hymns are represented in *The Hymnal 1940*, including "From Greenland's icy mountains," "Hosanna to the living Lord," and "The Son of God goes forth to war."



# More About Salaries and Pensions

FOR the past two weeks, we have been publishing parts of an important report on clergy pensions and salaries by a General Convention Commission on the subject. This week, we publish the remainder of the report, which deals with a variety of matters.

Section 4, on pension benefits to mothers and sisters of unmarried clergymen, gives the standard answer to a thorny problem. It will not satisfy a great many people who feel that an injustice is currently being done to devoted Churchwomen who keep house for a brother or son in the priesthood and assist him in his ministrations as a lifetime vocation. Yet, we know of no practical way of determining what near relatives might qualify for a pension; nor do we see how this group could be defined and studied precisely enough to be included as a group in an actuarial reserve system — a system, that is, which guarantees pension payments by setting aside in advance the resources to meet them.

As the Commission report suggests, the Church Pension Fund is not the only means of providing for individuals toward whom the Church has an obligation. More hope of a practical solution, in our opinion, would lie in a plan of individual insurance contracts providing a designated sister, mother, or aunt with a life income in the event of the death of the unmarried priest for whom she keeps house. Perhaps some diocese would experiment with a canon requiring parishes to make such provision for the dependents of unmarried clergy.

VERY MUCH to the point are the report's comments on clerical salaries and allowances. The automobile allowances of today, especially for missionary clergy, are little short of scandalous. They actually amount to a concealed "kickback" of part of the priest's stipend. In moderately well-to-do parishes, a new car for the priest sometimes comes from parochial funds or the gift of an individual communicant. But in the mission field, the usual thing is for the priest to wear out his car in the Church's service without reimbursement in any form.

Meanwhile, the usual automobile allowance whether in parish or in mission is less than adequate to pay for the operating expenses incurred by the priest in the use of his car.

We are happy to note that there has been some

improvement in clerical salaries over the past two years. However, there is certainly room for much more improvement. And this is a problem for the vestry of each parish and for those who frame diocesan missionary budgets.

Considerable space has been given in earlier issues of *THE LIVING CHURCH* to the matter of social security for the clergy. The Commission, together with the Church Pension Fund, is to be commended for its efforts to help the clergy make the most of the present law.

WE HAVE also discussed at length in previous issues, the matter of compulsory retirement. The Commission's proposal admits of no exceptions to the compulsory retirement law, except for supply work under definite limitations. A report from the Trustees of the Church Pension Fund published in this issue explains the main lines of argument and clarifies the language of the Commission's proposal by omitting the debatable word "remunerative" and adding "teaching" to the list of kinds of positions covered.

The House of Bishops proposes a means of making exceptions to the general rule of compulsory retirement on a year-to-year basis. Both proposals clarify the important fact that there can be no limitation on the celebration of the Holy Communion by a retired priest. A man does not retire from the priesthood at any age, but only from "parochial, teaching, or administrative" tasks which require the ministrations of a younger man.

In our opinion, little harm can come from allowing exceptions to the retirement rule if the consent of the standing committee as well as the Bishop is required; and in certain cases much good might come from permitting a priest to continue in service a few years longer. A reasonable flexibility in such matters is greatly to be desired. We do not think, however, that it would be wise to have the Bishop or any other individual be the sole judge in a matter in which personal considerations figure so prominently.

The Commission to Study Clergy Pensions and Clerical Salaries is to be commended for a remarkably comprehensive and thoughtful report. Its recommendations will unquestionably be helpful to the Honolulu General Convention as it considers the Church's obligations to its clergy.



# The Laborer is Worthy of His Hire

## The report of the Joint Commission to Study Clergy Pension Plans and Clerical Salaries

### Sections 4 and 5

In last week's issue of THE LIVING CHURCH we published that part of the report of the Joint Commission to Study Clergy Pension Plans and Clerical Salaries which had to do with pension provision of the clergy (sections 1, 2, and 3).

This week we follow up with that part of the Report which has to do, mostly, with clerical salaries and cost of living (sections 4 and 5). Section 6 (compulsory retirement of clergy) was reported on in our issue of June 19th.

*Pensions and Death Grants to Mothers and Sisters of Unmarried Clergymen.* (Journal, 1952, pages 251 and 253).

The resolution of the Rev. Bernard Iddings Bell, D.D., on this subject was referred to this Joint Commission. In addition, the diocese of Quincy, by resolution, referred the question to the Church Pension Fund. On September 30, 1953, the Trustees of the Church Pension Fund adopted a resolution, as follows:

"Resolved, that the Church Pension Fund believes that the decision of the church in 1916 to accept responsibility in its pension system only for the retired and disabled clergy and the widows and minor orphan children of clergy continues to be the wise one, and that the following are pertinent to this question:

"1. The Church has historically, through the several general and diocesan relief societies which predated the Church Pension Fund, considered these groups to be its peculiar concern;

"2. Canon 7 (Of the Church Pension Fund) authorizes the Fund to provide for the clergy disabled by age or other infirmity and for the widows and minor children of deceased clergy, and for no other groups;

"3. Provision for others, viz: mothers, sisters, adult children and estates of deceased clergy, would have meant lower pensions for the clergy, widows and minor orphans, or a larger contribution by the church;

"4. The clergy active in this Church, unlike those of other Communions, are not called upon to contribute to the system and therefore are better able to make supplementary provision;

"5. Provision for mothers, sisters, adult children and estates falls properly within the responsibility of the individual clergy-

man, whether married or unmarried, rather than the Church;

"6. The pension system is unlike the usual insurance arrangement which includes cash values and death benefits to named beneficiaries, and, in fact, is superior to the latter in that the pension benefits are higher than they otherwise would be;

"7. The unmarried clergyman is not, as sometimes suggested, the object of unfair discrimination at the hands of the Church from having no widow and children to draw benefits, in view of the fact that in the active years of ministry his margin of ecclesiastical income over expenses, which he may use as he will, is normally greater than that of the married clergyman with a family, and, also, that in retirement the pension has to support only one rather than a couple;

"8. The interest of the individual parishes conforms with the interest of the Church as a whole, namely pensions to the clergy and widows and minor orphan children as nearly adequate as possible."

The Joint Commission, having considered the matter at some length, adopted a resolution as follows:

"Resolved, that the statements embodied in the resolution adopted by the Trustees of the Church Pension Fund on September 30, 1953, as hereinabove quoted, be, and they hereby are approved by this Joint Commission, and accepted by it as an adequate answer to the resolutions of the Rev. Dr. Bernard Iddings Bell, and of the diocese of Quincy."

#### 5. Clerical Salaries and Allowances.

While the greater part of this report deals with clerical pensions, Social Security benefits and other income accruing after retirement, yet it must be borne in mind that the average clergyman has to live about four times as many years on his salary as he does on his retirement benefits. Moreover, his expenses, such as education of his children and constant use of an automobile, are heaviest during his salary years. Obviously we must give constant and careful thought to clerical salaries.

Moreover, it should never be forgotten that the best way to increase both Social Security and Church Pension Fund benefits is to increase salaries. Adequate salaries are essential both to a clergyman's proper maintenance and

peace of mind during his working years, as well as to his reasonable comfort and security after retirement.

What then can we say of the salaries of our clergy?

They are nothing to be proud of. They are, in too many cases, inadequate. The median cash salary figure for the whole Church is about \$3,600.00. This is not the average but the half way figure; there are as many salaries below \$3,600.00 as there are above it. While we recognize the increased obligations that positions with larger salaries bring, yet it is in the group comprising one half of our clergy with cash income less than \$3,600.00 that most of the enforced self-denial and real suffering occur.

The Labor Department's total cost-of-living index has changed little in the past two years: December, 1952—114.1; December, 1953 — 114.9; December, 1954 — 114.3. Meanwhile there has been a slight increase in the overall salary picture; but taking the ten year period 1945-55, the increase in salaries has not kept pace with the increased cost of living by a wide margin.

No one can deny in this day that an automobile is a necessity for a clergyman, particularly in those mission fields where the work is scattered, and where usually the smaller salaries are paid. Many dioceses and missionary districts are making honest efforts to provide for automobile expenses in a measure equal to the actual cost of operation and replacement; but further emphasis on this point is not amiss.

Here are some statements taken from reliable sources that would emphasize the point:

1. To drive a moderate priced car 10,000 miles costs \$1,050.00. To drive a moderate priced car 15,000 miles costs \$1,225.00. To drive a moderate priced car 20,000 miles costs \$1,400.00.

2. At first, fixed costs, such as depreciation, insurance, licenses, etc., amount to 75 cents out of each dollar, running costs take the other 25 cents. In the third year of operation, fixed costs take 66 cents and running costs 34 cents of each dollar.

3. A statement based on an article in Popular Mechanics for February, 1955, puts the matter in this way: "Having car found as costly as buying a new home." In 20 years auto operation will cost more than \$18,000 on a conservative basis. Such





Having a car as costly as buying a home.

a sum would finance a modern home over a 20-year period.

Remembering that an automobile is an absolute necessity in a clergyman's performance of his duties, we urge again that parish vestries and diocesan officials responsible for salaries of missionaries face with candor this problem and strive to meet it adequately, and relieve the clergyman of this burden.

Beginning in January of this year a new item of expense of considerable size will appear in the personal budget of every clergyman who elects to come under Social Security. The Social Security Act has been generous in dealing with clergymen in putting them on a voluntary, self-employed basis, and fixing the premium rate at 3%. All of this premium must be paid by the clergyman, since the self-employment feature requires it. On the average salary figure of \$3,600.00 this means \$108.00 — a new item of expense in practically every minister's budget.

After thorough study the Church Pension Fund has advised the clergy to qualify for Social Security. Its advantages are particularly real for the clergy in the upper age brackets, even for many retired clergy, if they can return to such a degree of service as will bring them a minimum income of \$400.00 for the eighteen months, or better the two years, beginning January 1st, 1955. Your Commission would emphasize the wisdom of this advice of the Church Pension Fund, and urge all eligible clergy to qualify without delay.

The tax for those who elect to come under Social Security is payable at the same time as the personal income tax. For clergy it varies, according to the

salary, from \$12.00 annually on the minimum salary of \$400.00 to \$126.00 on the maximum allowable salary figure of \$4,200.00. If a vestry, or those responsible for the salary in the first instance, desire to help in meeting this new item of expense in the clergyman's budget, this should be done either by a direct gift to the clergyman or by a corresponding increase in salary, and not through payments from the parish treasurer as is the case with Pension Fund premiums. The basic principle of the voluntary self-employed feature of the Social Security Act, under which the clergy may qualify, is that the premiums are paid by the self-employed individual and not by some other person or group. It is necessary that this point be carefully observed.

Where do the salaries of our clergy stand in the scale of compensation in the professional classes? Far below doctors, lawyers, engineers; way down near the bottom, in the honorable company of teachers and social workers; actually somewhere below the wages of carpenters but slightly above truck drivers. The traditional prayer of the conservative vestryman praying for his parson still seems to avail: "Lord, you keep them humble and we will keep them poor!"

As this Joint Commission most earnestly urges a constant review of clergymen's salaries by vestries and other responsible church officials, especially the bishops, we set forth in summary these four reasons not only for study but for remedial action:

1. The cost of living has advanced more rapidly than salary increases. The clergyman's dollar is not worth as much today in purchasing power as it was ten years ago.

2. The cost of automobile operation and replacement is not only increasing but not all in authority have candidly faced and adequately met this large item of unavoidable expense.

3. The Social Security benefits, made available to clergymen for the first time this year, while bringing benefits after retirement, also require the payment of a tax of considerable size year by year until retirement.

4. Both Church Pension Fund and Social Security benefits to be received on retirement are in direct relationship to the salary figure of the clergyman's active ministry. The best way to take care of the future is to be fair with the present.

There is good authority for the statement — "The workman is worthy of his recompense."

6. *Further Service of Clergy Who, Pursuant to Canon 45, Sec. 8, Must Retire at Age 72, Commencing January 1, 1957.*

[This section was reported in THE LIVING CHURCH of June 26th.]

The following resolutions are commended to the General Convention.

#### Resolution No. 4

*Pensions and Death Grants to Mothers and Sisters of Unmarried Clergymen*

*Resolved*, the House of . . . concurring that the statements embodied in the resolution adopted by the Trustees of the Church Pension Fund on September 30, 1953† . . . be and they hereby are approved as an adequate answer to the resolutions of the Rev. Bernard Iddings Bell, D.D., and of the diocese of Quincy.

#### Resolution No. 5

*Clerical Salaries and Allowances*

*Resolved*, the House of . . . concurring that it will be helpful for dioceses to appoint committees of laymen, where they do not already exist, to consult with parish vestries on clergy salaries and allowances, and that this procedure is commended to the consideration of all bishops.

#### Resolution No. 7

*Appointment of a Joint Commission to Continue Studies*

*Resolved*, the House of . . . concurring that a Joint Commission be appointed to continue the study of clergy pension plans and clerical salaries during the next triennium, and to report its recommendations to the next General Convention.

#### Resolution No. 8

*Appropriation*

*Resolved*, the House of . . . concurring that the sum of not more than \$2,000.00 be, and it is hereby appropriated for the expenses of the Joint Commission to Study Pension Plans and Clerical Salaries during the next triennium.

#### FINANCIAL REPORT

##### *Receipts*

Appropriation by General Convention, 1952, not more than \$3,000.00

##### *Disbursements*

Expenses of members  
in attending meetings . . . . . \$1,467.31  
Preparation of  
graphic charts . . . . . 183.00

\$1,650.31

Unexpended balance . . . . . \$1,349.69

FREDERICK D. GOODWIN, *Chairman*;  
JAMES WILSON HUNTER; REGINALD MALLETT; HEBER BECKER; WILLIAM PAUL BARNDT; WILLIAM G. WRIGHT; CLIFFORD C. COWIN, *Vice Chairman*; WILLIAM H. DAMOUR; ERNEST W. GREENE, *Secretary*; B. ALLSTON MOORE; FRANK E. PUNDERSON; FREDERICK G. STUART.

†For the resolution and its eight statements see section 4 of this report, p. 9.



# Comments of the Trustees of the Church Pension Fund on Compulsory Retirement Law

Disclaiming the role of advising the Church on retirement policy, the trustees of the Church Pension Fund in a report to General Convention on the subject content themselves with summarizing proposals currently before the Church.

"Our function is to pay pensions to clergy who have actually retired," the report says. However, certain clarifying changes in wording are suggested. The trustees were requested to study the subject by the 1952 Convention. The text of the report follows:

The Trustees of the Church Pension Fund are deeply conscious of the request of General Convention at its meeting in Boston in September 1952, embodied in the following resolution: "Resolved, that the trustees of The Church Pension Fund be requested to make a study of the subject of the further service of clergy, who, under Canon, must retire at age 72 and to report at the next meeting of General Convention."

We are quite aware of the problems caused by the action of General Convention in fixing the retirement age of the Clergy at 72, and are glad to act as a clearing house to pass on to General Convention such suggestions as we have received bearing on the question of the further service of retired Clergy. We wish to point out, however, that The Church Pension Fund itself takes no position on any of these suggestions. Indeed, it would be usurping the powers of General Convention for us to do so. Our function is to pay pensions to Clergy who have actually retired.

Compulsory retirement of the Clergy, under the present amendment to Canon 45, does not take effect until January 1, 1957, thus giving all the Clergy who have passed age 72, or who will do so soon, a chance to qualify for Social Security if they desire to do so. None of the proposed revisions of Canon 45, Section 8, hereafter set forth contemplate any change in the January 1, 1957 effective date.

It is to be noted that the word "remunerative," which appears in the existing Canon, is omitted in these alternative revisions. It is omitted in recognition of the fact that the desired retirement would be initiated if active ministry without formal remuneration attached to it but with compensation by informal gift and bonus would be exempt from the control of the Canon.

It is to be noted, also, that the reference to the "Rules and Regulations of The Church Pension Fund" has been omitted because it is generally felt that it is out of place in the Canon.

The suggestions set forth by various churchmen as to possible revisions of Section 8 of Canon 45 are summarized below:

## First Proposed Revision

Revise Section 8 of Canon 45 so that it will read as follows:

"Section 8: Upon attaining the age of seventy-two years, every Minister of this

Church occupying any parochial, teaching or administrative position in the Church shall resign the same and retire from active service. Thereafter, he may occupy a parochial, teaching or administrative position in the Church only on a supply basis and for not more than three months in any one place in any twelve-month period; provided however, that it is recognized that there can be no limitation upon the Celebration of the Holy Communion by a Priest at any time."

This is, in substance, the amendment which the Joint Commission to Study Clergy Pensions and Clerical Salaries will propose. This would retain the canonical regulation for compulsory retirement of all Clergymen at age 72. Every Clergyman thus retiring would receive his pension immediately. If a Clergyman should, for any reason, return to active service, the Trustees of The Church Pension Fund would be under obligation, subject to the provisions of its rules and regulations, to suspend the pension during the period of active service. Those who criticize Section 8 of Canon 45 suggest that there are many Clergymen who are able physically, even though age 72 or more, to carry on regular active parish responsibilities but who would be prevented canonically from doing so if General Convention retains the present amendment or adopts the above suggested revision.

## Second Proposed Revision

"Section 8: Upon attaining the age of seventy-two years, every Minister of this Church occupying a parochial, teaching or

administrative position in the Church shall resign the same. Thereafter he may conduct or assist in services of Holy Communion without limit; and may further exercise his ministry at his own discretion but for not more than three months in any one place in any twelve-month period. With the consent of the Bishop (and the Standing Committee or Council of Advice) of the diocese or missionary district in which the duties are undertaken, he may exercise his ministry for a longer period than three months, but for not more than twelve months, subject at expiration after similar consent to successive renewal periods of not more than twelve months each."

This proposed revision would embody the opinion expressed by a large majority of Bishops at the meeting of the House of Bishops in November 1953. The opinion of the Bishops may be altered by the fact that Social Security now includes the Clergy on a voluntary basis. This revision would require every Clergyman, upon attaining the age of 72, to resign his position; then, if a Vestry or other authority takes the initiative and requests him to continue in active service there or elsewhere, he would be allowed to do so subject to the consent of the diocesan authorities. Some have suggested that the consent of the Bishop alone should be secured. Others have suggested that the consent of the Bishop and Standing Committee or Council of Advice should be secured.

Under this revision of the Canon, there would be cases of Clergymen continuing in the active ministry after reaching age 72. They would begin to receive their pensions only at eventual retirement. There also would be cases of Clergymen age 72 and older returning to the active ministry. Their pensions would be suspended, under the rules of The Church Pension Fund, for the duration of their active service.

## BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

## A New Series

A SOMEWHAT unusual book reviewed earlier this year, *Return to Reality*, by W. P. Witcutt [L. C., January 23d], is now available in this country (Macmillan. \$1.65) and received an interesting review in *Time* magazine of July 4th.

*Return to Reality* is a well-written account of how a young man, brought up an Anglican, became entranced with Rome, entered a Roman seminary, was ordained, and, after serving a number of years as a Roman Catholic priest, returned to the Church of England, in which he is now happy exercising his priesthood.

BISHOP STEPHEN NEILL, formerly Associate General Secretary, World Council of Churches, is now devoting his full time to the general editorship of "World Christian Books."

The aim, in producing this series, has

been "to write so simply that ordinary members of the Church who wish to study their faith may be able to use these books as individuals or in study groups. . . ."

Four titles have recently appeared: *Mark's Witness to Jesus Christ*, by Eduard Lohse; *Christian Giving*, by V. S. Azariah (late Bishop of Dornakal); *Christianity and Science*, by Charles E. Raven; and *The Christian's God*, by Stephen C. Neill.

These are handy volumes, put out in clear type and attractive format. A useful feature to *Mark's Witness to Jesus Christ* and *Christianity and Science* is the section each contains on "How to Use This Book." They are available from Association Press (291 Broadway, New York 7, N. Y.) at \$1.25 each.

## Books Received

UPON THIS ROCK. A Dramatic Chronicle of Peterborough Cathedral by James Kirkup. With a foreword by the Bishop of Peterborough. Oxford University Press. Pp. xii, 84. Paper, \$1.



## SCHOOLS

### FOR GIRLS

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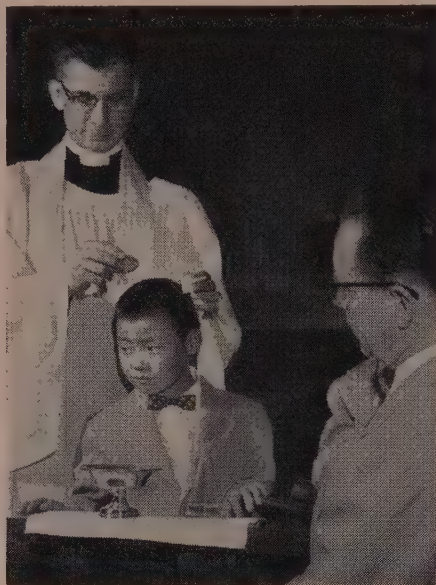
Church schools make  
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## DIOCESAN

### COLORADO

#### A Big Grin

Matthew McCormick is the new name of Hong Soon Kil, a Korean orphan who was baptized recently at St. Paul's Church, Lakewood, Col. Matthew, who lost his entire family and his own left leg to a Communist machine gun in 1950, has been adopted by Dr. and Mrs. Harry M. McCormick.



MATTHEW MCCORMICK: A little nervous.

Dr. McCormick met the boy, now about eight, when he was serving as medical officer with the First Marine Division in Korea. He started filling out the necessary forms to bring Matthew to the United States before leaving Korea in December, 1953.

Matthew's adjustment to his new environment was somewhat hampered first by the heavy response of the Denver citizens, but he soon became accustomed to neon lights, running water and television. A local specialist in prosthetics donated a special artificial leg, which has helped him in getting about. He speaks little English, but a Korean student at Denver University helps out as an interpreter. A little nervous at the baptism, Matthew relaxed afterward with a big grin and said to St. Paul's rector, the Rev. C. Norman Middleton: "Now Matthew Jesus' boy."

### NORTH TEXAS

#### \$100 a Plate

St. John's Church, Odessa, Tex., may have set a precedent in church financing when it held a \$100 a plate dinner to reduce indebtedness on its new building. More than \$25,000 was raised by the dinner, at which Red Barber, the sport announcer, appeared as speaker. Rector of St. John's is the Rev. Lawrence M. Berry.

## EDUCATIONAL

### PARISH SCHOOLS

#### Conference

A conference on the problems of parish schools was held recently at Kanuga, the Episcopal Conference Center near Hendersonville, N. C. Sponsored by the Episcopal School Association and the Department of Christian Education of the Province of Sewanee, the conference attracted some 75 directors, teachers and board members of parish schools from many parts of the country.

The program opened with an orientation for Episcopal Church schools on "the Christian School Community," led by the Rev. Frederick L. Eckel, canon chancellor of the Cathedral of St. Philip, Atlanta, Ga., and the Rev. Clarence W. Brickman, rector of St. John's Church, Tampa, Fla. E. Allison Grant, president of the Episcopal School Association, also spoke to the group, saying that "it is encouraging that many dioceses are following the leadership of the Province of Sewanee by establishing departments to foster the growth of parish schools on sound principles of Christian education."

Interest and skill groups in music, art, religion, administration, reading and testing were included in the daily program. The conference, which is held annually at Kanuga, is open to all persons interested in parish schools.

### SEMINARIES

#### Full-Time Member

The appointment of Dora P. Chaplin as a full-time member of the faculty of the General Theological Seminary was announced recently. Mrs. Chaplin, with the title of lecturer in pastoral theology, will conduct all the seminary courses in Christian Education and, under the direction of Professor George Barrett, will supervise student field work in religious education.

Mrs. Chaplin has been associate secretary of National Council's Department of Christian Education, working in the Leadership Training Division. Her regular lectures have been a feature of clergy conferences at the College of Preachers, Washington, D. C. Mrs. Chaplin is the author of *Children and Religion*.



## Appointments Accepted

The Rev. Charles R. Allen, formerly dean of the Cathedral of Our Merciful Saviour, Faribault, Minn., is now rector of St. Mark's Church, Gasconia, N. C.

The Rev. J. Gilbert Baker, formerly rector of Christ Church, Guilford, Conn., is now vicar of the Guild Church of St. Nicolas, Cole Abbey, London. Address: Overseas Council, Church House, Westminster, London, S W 1, England.

The Rev. Francis Darnall Daley, who has been an assistant with the Seamen's Church Institute, will this fall join the staff of the Church of the Heavenly Rest and Beloved Disciple, Fifth Ave. and 90th St., New York.

The Rev. J. Edward Flinn, formerly rector of St. Mary's Church, Hamilton, Tex., is now in charge of St. Lawrence's Church, Box 967, Grapevine, Tex.

The Rev. Elwin R. Gallagher, formerly assistant of St. Mark's Cathedral, Salt Lake City, Utah, is now vicar of All Saints' Mission, Salt Lake City. Address: Box 86, Sugarhouse Station, Salt Lake City.

The Rev. Joseph F. Hogben, formerly vicar of All Saints' Mission, Salt Lake City, Utah, is now in charge of the Church of St. Mary the Virgin, Nixon, Nev., and work at the Pyramid Lake Indian Reservation. Address: Nixon, Nev.

The Rev. Richard T. Lambert, formerly in charge of St. Stephen's Mission, Fort Yukon, Alaska, is now rector of St. Matthew's Church, Fairbanks, Alaska. Address: 1035 First Ave.

The Rev. Courtland M. Moore, formerly vicar of St. Mark's Church, Seminole, Okla., is now vicar of St. David's Church, Oklahoma City, Okla. Address: 710 Wanetta, Bethany, Okla.

The Rev. Merrill A. Norton, formerly vicar of St. John's Church, Neosho, Mo., is now curate of All Saints' Church, Lakeland, Fla. Address: Box 71, Lakeland.

The Rev. George B. Oakes, who formerly served St. David's Church, Fort Washakie, Wyo., is now serving All Saints' Church, 205 Phelps, Sterling, Colo.

The Rev. Ralph N. Parkhill, formerly assistant of Holy Trinity Church, Rittenhouse Square, Philadelphia, is now rector of the Memorial Church of Our Father, Foxburg, Pa.

The Rev. Dr. Paul L. Powles, who has been supply minister in the diocese of Virginia, with address in Richmond, is now rector of St. Paul's Church, Haymarket, Va.

The Rev. Richard L. Rising, formerly assistant of Christ Church, Cincinnati, is now in charge of All Saints' Mission, Bontoc, Mountain Province, Philippines.

The Rev. Lawrence H. Rouillard, who was ordained deacon on May 28th, is now assistant of St. Alban's Church, 580 Hilgard Ave., Los Angeles 24.

The Rev. George James Simpson, who was recently ordained deacon, is now curate of St. Paul's Church, 2430 K St., N.W., Washington.

The Rev. Douglas T. Smith, who formerly served the Walters Falls Parish in Ontario, Canada, is now in charge of the Church of St. John the Baptist, Walpole Island, Ont.

The Rev. John Alan Todd, who was ordained deacon on June 3d, is now serving St. James' Mission, Dalhart, Tex., and St. Paul's, Dumas. Address: 910 Denrock, Dalhart.

The Rev. Byron E. Underwood, formerly rector, is now rector of St. Ann's Church, Revere, Mass. Address: 300 Beach St., Revere 51.

## Changes of Address

Bishop Warnecke of Bethlehem is spending some of the summer in New Jersey. Address: Bay Head, N. J.

The Rev. Peter M. Letarte, of the diocese of Springfield, formerly addressed at Holy Cross Monastery, West Park, N. Y., may now be addressed: c/o Mr. S. D. Morris, 268 Laurel Ave., Highland Park, Ill.

The Rev. John W. McPheeters, Jr., retired priest of the diocese of Michigan, formerly addressed in Muskegon, Mich., may now be addressed at Box C, Traverse City, Mich.

The Rev. Marshall F. Montgomery, rector emeritus of St. Barnabas' Church, Newark, formerly

addressed at Lake Worth, Fla., may now be addressed at Webster Lake, West Franklin, N. H.

Mr. Guy Roland Shea, of Hong Kong, who recently graduated from Trinity College, Hartford, Conn., will go to England in August to prepare for holy orders in the Church of England. He will go to Oxford and later to a monastery in Kelham.

The Rev. Leavitt C. Sherburne, retired priest of the diocese of Southern Ohio, formerly addressed in Norwich, Conn., may now be addressed at Route 2, Box 297-B, Plant City, Fla.

## Ordinations

### Priests

**Lexington**—By Bishop Moody, on June 15th, at the Church of the Ascension, Mount Sterling, Ky. (presenter, the Rev. T. C. Bloomfield; preacher, the Rev. R. W. Estill):

The Rev. Frank R. Knutti, who will continue to be vicar of St. Mark's Church, Hazard, Ky.; and the Rev. Calvin R. Miller, who was at one time a minister of the Disciples of Christ and is now rector of the Church of the Ascension, Mount Sterling, Ky.

**Louisiana**—By Bishop Noland, Suffragan: The Rev. Joseph Nathaniel Cathcart, on June 15th, at Christ Church Cathedral, New Orleans; presenter, the Rev. R. H. Manning; preacher, Bishop Jones of Louisiana; to serve as rector of the Church of the Redeemer, Ruston, La., and as chaplain to Episcopal Church students at Louisiana Polytechnic Institute.

**Maryland**—By Bishop Powell: The Rev. Roger Clinton Jones, on June 11th, at the Church of the Nativity, Baltimore; presenter, the Rev. G. B. Scriven; preacher, the Rev. Dr. D. F. Fenn; to continue to serve as assistant at the Church of the Nativity.

**Washington**—By Bishop Dun: The Rev. A. Wayne Schwab, on June 18th, at the Washington Cathedral; presenter, the Rev. C. J. Bartlett; preacher, the Rev. J. R. Anschultz; to continue to be assistant of St. Paul's Church, Rock Creek; address: 114 Varnum St. N.E., Washington 11, D. C.

### Deacons

**Chicago**—By Bishop Street, Suffragan, on June 18th, in the Cathedral of St. James, Chicago (the Very Rev. C. U. Harris, Jr., dean of the Lake Shore area of the diocese, was the preacher):

John David Arnold, presented by the Rev. William Turner; to be curate of St. Mary's Church, Park Ridge, Ill.

Donald Rex Bateman, presented by the Rev. F. W. Lickfield, Jr.; to be curate of Christ Church, Waukegan, Ill.; address: 410 Grand Ave.

Richard Maurice George, Jr., presented by the Rev. D. B. Bowers; to be assistant of the Cathedral Church of St. John, Quincy, Ill.

John Carlisle Harris, presented by the Very Rev. C. U. Harris, Jr.; to be assistant of St. Alban's Church, Washington, D. C.

George Millen Jarvis, IV, presented by the Rev. E. E. Hood; to serve Christ Church, Harvard, Ill.

John Michael Kettlewell, presented by the Rev. T. K. Rogers; address: General Theological Seminary, New York.

Robert Allen Krogman, presented by the Rev. C. D. Wilson; to be curate of St. Augustine's Church, Wilmette, Ill.

Paul Scholl Kyger, Jr., presented by the Very Rev. H. S. Kennedy; to be curate of Grace Church, Oak Park, Ill.

Grossvener Marion Needham, presented by the Rev. Thomas Chaffee, Jr.; to be curate of St. John's Church, Mount Prospect, Ill.

Gary Lee Pielemeier, presented by the Rev. F. W. Lickfield, Jr.; to be curate of St. Mark's Church, Evanston, Ill.

Joseph Wilson Reed, Jr., presented by the Very Rev. J. W. Montgomery; to be curate of Christ Church, Joliet, Ill.

George Crawford Lauren Ross, presented by the Very Rev. H. S. Kennedy; to serve St. Richard's Church, Chicago.

Curtis Allen Waltemade, presented by the Rev. D. J. Reid; to be curate of Emmanuel Church, LaGrange, Ill.

Richard Young, presented by the Rev. W. B. Carper, Jr.; to be director of the Bishop Anderson Foundation, center for Church work at the

Chicago Medical Center, 738 S. Marshfield Ave., Chicago 12.

LeRoy Louis Zavakil, presented by the Rev. R. L. Miller; to serve St. John's Church, Lockport, Ill.

**Connecticut**—By Bishop Gray, assisted by Bishop Hatch, Suffragan, June 14th, at Christ Church Cathedral, Hartford (the Rev. Dr. Pierson Parker preaching):

Daniel Wayne Hardy, presented by the Rev. F. J. Cotter; to be curate of Christ Church, Greenwich.

Kenneth Harrison Kinner, presented by the Rev. P. D. Wilbur; to be vicar of St. Paul's Church, Plainfield, Conn.

Randall Paul Mendelsohn, presented by the Rev. J. R. Yungblut; to serve as a missionary in Alaska.

John Clinton Pasco, presented by the Rev. Reamer Kline; to be curate of Trinity Church, Bristol, Conn.

Philip Eugene Perkins, Jr., presented by the Rev. C. L. Willard, Jr.; to be curate of St. John's Church, Waterbury, Conn.

Kenneth Dana Thomas, presented by the Rev. J. W. Hutchens; to be curate of Trinity Church, Hartford.

**Iowa**—By Bishop Smith: James Looft Postel, on June 11th, at Trinity Cathedral, Davenport; presenter, the Very Rev. R. K. Johnson; preacher, the Rev. R. T. Dickerson; to be in charge of St. Mark's Church, Maquoketa, Iowa.

By Bishop Smith: Robert Boyden Hedges, on June 13th, at Trinity Church, Ottumwa; presenter, the Rev. F. L. Shaffer; preacher, the Rev. Dr. J. V. L. Casserley; to be curate of St. Paul's Church, Des Moines; address: 815 High St., Des Moines 9.

By Bishop Smith: Thomas Stanford Hulme, on June 15th, at Trinity Church, Iowa City, Iowa; presenter, the Rev. H. F. McGee; preacher, the Rev. J. H. Dew-Brittain; to be in charge of Grace Church, Boone, Iowa; address: 1302 First St.

By Bishop Smith: Gordon Page Roberts, on June 24th, at St. Mark's Church, Waterloo; presenter, the Rev. E. W. Worrall; preacher, the Rev. P. M. Gillilan; to serve Trinity Church, Muscatine, Iowa.

**Lexington**—By Bishop Moody, on June 15th, at the Church of the Ascension, Mount Sterling, Ky. (the Rev. R. W. Estill preaching):

Robert L. Ducker, presented by the Rev. T. C. Bloomfield; to take charge of Christ Church, Harlan, Ky.

Virgil L. Miller, presented by the Rev. Addison Hosea; to take charge of the Church of the Advent, Cynthia, Ky. (The Rev. Mr. Miller is a former Baptist minister.)

William L. Porter, presented by the Rev. T. C. Bloomfield; to be assistant at the Church of the Good Shepherd, Lexington.

Arthur D. Willis, presented by the Rev. J. N. Purman; to be vicar of Grace Church, Florence. The announcement of ordination said that all of the men would continue studies at the Lexington Seminary.

**Los Angeles**—By Bishop Bloy, on June 14th, at St. Paul's Cathedral, Los Angeles (the Rev. James H. Jordan, Jr., preaching):

John Farnsworth, who will be curate of St. Paul's Church, Pomona, Calif.; Jack Walter McFerran, who will be curate of St. John's, San Bernardino; Ronald Molrine, who will be curate of St. James', Los Angeles, working especially with the parish's mission in the Crenshaw-Lamert Park area; Spencer M. Rice, who will be curate of St. Matthias', Whittier; Philip Schuyler, who will be curate of the Church of the Messiah, Santa Ana; and Weaver L. Stevens, who is a member of the U.S. Navy Chaplains Corps Reserve and will spend eight weeks in training at the Officers Candidate School, Newport, R. I., and then be assigned to a curacy in Southern California.

**Newark**—By Bishop Washburn, on June 11th, at Trinity Cathedral, Newark, N. J. (the Rev. R. R. Brown preaching):

Frederic Augustus Alling, presented by the Rev. M. B. Hall; to be curate of Christ Church, Teaneck, N. J.

Richard James Bauer, presented by the Rev. C. P. Berger; to undertake further clinical training at Massachusetts General Hospital, Boston.

Alan Paul Bell, presented by the Rev. H. S.



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### CAUTION

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## CHANGES

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**Robert Wilkinson Castle, Jr.**, presented by the Rev. A. R. McWilliams; to be vicar of St. Andrew's Church, Lincoln Park, N. J., and the Church of the Transfiguration, Towaco.

**William Daniels Dwyer**, presented by the Rev. C. R. Carrie; to be curate of the Church of the Redeemer, Morristown, N. J.

**Thomas Mallory Foster**, presented by the Rev. H. S. Brown; to be vicar of the Church of the Atonement, Fairlawn, N. J. Address: 1-21 Twenty-Ninth St.

**David Jay Greer**, presented by his father, the Rev. Harry Ross Greer; to be curate of St. Paul's Church, Richmond, Va.

**James Elliott Lindsley**, presented by the Rev. C. P. Trowbridge; to be curate of St. James' Church, Montclair, N. J.

**Robert Houston Maitland, Jr.**, presented by the Rev. Revere Beasley; to be vicar of St. Peter's Church, Mount Arlington, N. J., and Christ Church, Stanhope.

**Kenneth Howland Okkerse**, presented by the Rev. G. H. Palmer; to be curate of the Church of the Holy Spirit, Missoula, Mont.

**Clifford Sidney Westhorp**, presented by the Rev. W. R. Bliss; to be vicar of the Church of the Incarnation, West Milford, N. J.

**Oregon**—By Bishop Dagwell, on June 10th, at Trinity Church, Portland (the Ven. G. H. Ziegler preaching):

**Don B. Eaton**, presented by the Rev. Dr. L. E. Kempton; to be curate of Trinity Church, Portland, Ore.; address: 147 N.W. Nineteenth Ave., Portland 9.

**Bruce Spencer**, presented by the Rev. D. W. Gordon; to be vicar of St. Mark's Church, Myrtle Point, Ore., and St. Paul's, Powers; address: Myrtle Point.

**Panama Canal Zone**—By Bishop Gooden: **Roger Harlan Greene**, on June 11th, in the Cathedral of St. Luke, Ancon; presenter, the Rev. Dr. J. H. Townsend; preacher, the Rev. W. W. Baldwin.

The ordinand, a member of the bar in the Republic of Panama and the Canal Zone, has been an employee of the Panama Canal Company for many years. Until completing his retirement from the company, he will serve as assistant to the dean of the cathedral; he will then go to Virginia for a year of special study at the Episcopal Theological Seminary.

**Pennsylvania**—By Bishop Roberts, on May 14th, at the Church of St. John the Evangelist, Lansdowne (the Rev. H. L. Whittemore preaching):

**Richard Clinton Chapin**, presented by the Rev. J. H. Hauser; **William C. Faust**, presented by the Rev. F. P. Davis; **John Preston Ough**, presented by the Rev. C. E. Tukey.

By Bishop Armstrong, Suffragan, on May 28th, at St. John's Church, Cynwyd (the Rev. Dr. R. W. Albright preaching):

**Donald Barrett Baldwin**, presented by the Rev. W. J. Dietrich; **Frederick Augustus Breuninger**, presented by the Rev. M. B. Gurley; **Alfred William Degerberg**, presented by the Rev. J. R. MacColl, Ill.; and **Charles Brenton Mitchell**, presented by the Rev. E. H. Allen.

By Bishop Roberts, retired Bishop of Shanghai, acting for the Bishop of Pennsylvania, on June 11th, at Christ Church and St. Michael's, Philadelphia (the Rev. W. H. Aulenbach preaching):

**Edward Everett Ellicott, III**, presented by the Rev. W. H. Aulenbach; and **Arthur Stowell Musson**, presented by the Rev. L. E. Fifer, III.

**Rochester**—By Bishop Stark, on June 5th, at St. Paul's Church, Rochester, N. Y. (the Very Rev. Charles L. Taylor, Jr. preaching):

**Robert Harold Bone**, presented by the Rev. F. R. Fisher; to be curate of St. Luke's Church, Rochester, N. Y.; address: 17 S. Fitzhugh St., Rochester 14.

**Nathaniel Treat Whitcomb**, presented by the Rev. G. E. Norton; to be curate of St. John's Church, Waterbury, Conn.; address: W. Main and Church St.

**Spokane**—By Bishop Hubbard: **Arthur Alden Franklin**, on June 18th, at Holy Trinity Church, Spokane, Wash.; presenter, the Rev. E. J. Mason; preacher, the Rev. W. H. Powell; to be in charge of Holy Trinity Church, Wallace, Idaho.

**Utah**—By Bishop Watson: **William J. Hannifin**, on June 19th, at St. Mark's Cathedral, Salt Lake City; presenter, the Ven. W. F. Bulkeley;

## CLASSIFIED

### POSITIONS OFFERED

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**THREE FUNCTION AGENCY** (Social case work, Big Brother-Big Sister work, Chaplaincy) serving juveniles with behavior problems, expanding staff. **CASEWORKER**, male, Master's degree in Social work, qualified supervision, salary \$4,000-\$5,000. **SUPERVISOR** of Big Brother and Big Sisters, male, Master's degree in social work, salary \$5,000-\$6,200. **CHAPLAIN**, for Juvenile Detention Home, experience in counselling delinquents preferred, good salary. Write: The Rev. George H. Hann, Executive Director, Church Youth Service, 1025 East Forest, Detroit 7, Mich.

**WANTED:** Assistant Deacon or Priest, definite Prayer Book Churchman, send biography and references. Reply Box B-219, The Living Church, Milwaukee 2, Wis.

**CHOIRMASTER AND ORGANIST** for Parish near New York. Men and Boys' Choir, Junior Choirs. Three manual organ. Wide opportunity for teaching, with a Church School of 400 young people. Man must be under thirty and willing to assist in Parish with young people's work. Salary commensurate with responsibility and accomplishment. Position open September 1st. Reply Box G-226, The Living Church, Milwaukee 2, Wis.

**PRIEST**—to serve active parish in Southeastern Arizona. Desirable community. Ideal mile high climate. Age 35 to 45. Married status. Moderate Churchmanship. State experience and qualification. Reply Box J-222, The Living Church, Milwaukee 2, Wis.

**CURATE**—Single, not over thirty years, to assist in growing Parish on the New Jersey coast. Generous salary. To start September 1st. Reply Box G-227, The Living Church, Milwaukee 2, Wis.

**FOR AUGUST**, Priest wanted to supply mission in scenic mountains of northern Pennsylvania. House and stipend. Reply Box R-221, The Living Church, Milwaukee 2, Wis.

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**PRIEST DESIRES** four weeks supply during July and/or August. Reply Box B-225, The Living Church, Milwaukee 2, Wis.

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### THE LIVING CHURCH



teacher, Bishop Watson; to be vicar of St. Peter's Church, Salt Lake City; All Souls', Gard-  
ner and chaplain of St. Mark's Hospital; ad-  
dress: 231 E. First S., Salt Lake City.

**Washington**—By Bishop Dun, on June 18th, at  
Washington Cathedral (the Rev. J. R. Anschutz  
teaching):

**Colley W. Bell, Jr.**, presented by the Rev. S. F.  
st; to be assistant of St. Peter's Church,  
Morristown, N. J.

**Porter B. Cox**, presented by the Rev. H. W.  
mb, Jr.; to be curate of Christ Church, Rock-  
le, Md.; address: 1625 Marshall Ave.

**Donald J. Davis**, presented by the Rev. C. D.  
an; to be assistant of the Church of the  
iphany, Washington; address: 8802 Manchester  
Apt. 5, Silver Spring, Md.

**Richard B. Ford**, presented by the Rev. Malcolm  
marshall; to be assistant of St. Margaret's Church,  
ashington, D. C.

**F. Reid Isaac**, presented by the Rev. R. E.  
ry; to be assistant of St. Columba's Church,  
ashington; address: 4300 River Rd. N. W.,  
ashington 16.

**Lester L. Jones**, presented by the Rev. W. F.  
eighton; to serve St. Thomas' Mission, Here-  
rd, Tex., and All Saints', Canyon; address: 310  
Seventh, Hereford.

**Anthony J. Morley**, presented by the Rev. R. H.  
ucas; to be a tutor at GTS.

**Richard A. Norris, Jr.**, presented by the Rev.  
H. Arterton; to be a tutor at GTS.

**Albert Fitz-Randolph Peters, Jr.**, presented by  
e Rev. J. M. Duncan; to be curate of All  
ints' Church, Chevy Chase, Md.

**Evarts Judson Wagg, Jr.**, presented by the Rev.  
W. Lamb, Jr.; to be curate of St. John's  
urch, Georgetown, Washington, D. C.

**West Missouri**—By Bishop Welles: **Robert B.**  
**anard**, to the perpetual diaconate, on June 4th,  
the Church of the Good Shepherd, Kansas  
ty, Mo., where he will be assistant and has in  
past been a vestryman; presenter, the Rev.  
W. Lassiter; preacher, the ordinand's son-in-  
w, the Rev. G. C. McElyea; address: 5302  
Cypress, Kansas City, Mo.

The Rev. Mr. Stanard is the first man to be

ordained to the perpetual diaconate in the diocese  
of West Missouri; he is 63 years old and is a  
district superintendent for Western Union.

By Bishop Welles: **Lloyd Frederick Gebhart**, on  
June 10th, at Grace and Holy Trinity Cathedral,  
Kansas City, Mo.; presenter, the Very Rev. C. R.  
Haden; preacher, the Rev. Edward Sims; to be  
in charge of St. Stephen's Church, Monett, Mo.;  
St. John's, Neosho; and St. Nicholas', Noel; ad-  
dress: Monett.

**West Texas**—By Bishop Jones: **Mercer-Logan**  
**Goodson**, on June 21st, at Grace Church, Wes-  
laco; presenter, the Rev. George W. Goodson,  
father of the ordinand; preacher, the Rev. O. W.  
Nickle; to be in charge of Holy Trinity Church,  
Carriazo Springs, Tex., and St. Timothy's, Cotulla;  
address: Carriazo Springs.

**Western Michigan**—By Bishop McNeil, on June  
4th, at St. Mark's Cathedral, Grand Rapids (the  
Rev. H. E. Davis preaching):

**John Charles Colburn**, presented by the Rev.  
C. E. Bennison; to be curate of St. Luke's Church,  
Kalamazoo; address: 247 W. Lovell St.

**Malcolm Davis Thomson**, presented by the Rev.  
J. P. Austin; to be in charge of Christ Church,  
Charlevoix.

**Western North Carolina**—By Bishop Henry:  
**Clifford Eldred McWhorter**, on June 21st, at Cal-  
vary Church, Fletcher; to be in charge of St.  
Paul's Church, Edneyville, N. C., and the Church  
of the Transfiguration, Saluda.

## Milestones

The 10th anniversary of the consecration of the  
Rt. Rev. Dr. Frederick L. Barry as Bishop of  
Albany is to be observed in the diocese in a  
number of different ways.

The Bishop and the clergy of the diocese took  
part in special services on June 28th and 29th,  
renewing their vows of consecration and ordina-  
tion. Other activities of the "Bishop's Year" in  
Albany will be a three-day work congress in  
October, led in part by Dr. Arnold J. Toynebe  
of London and Bishop Emrich of Michigan, and a  
preaching mission in November, which will bring

Canon Bryan Green from England to be guest  
preacher.

The Rev. Maurice D. Ashbury, rector of All  
Saints' Church, Frederick, Md., celebrated the  
25th anniversary of his ordination to the priest-  
hood on June 12th.

## Depositions

**Harlan Paul Osborne**, presbyter, was deposed  
on June 3d by Bishop Jones of West Texas, act-  
ing in accordance with the provisions of Canon  
60, Section 1, and with the consent of the stand-  
ing committee of the diocese; renunciation of the  
ministry.

## Marriages

Mr. Samuel Gardner Welles, prominent journal-  
ist and Churchman (and the brother of Bishop  
Welles of West Missouri), was married on June  
4th in Springfield, Vt., to Miss Margery Whitney  
Miller, daughter of Mr. and Mrs. Edward W.  
Miller.

Mr. Welles is an editor of Life Magazine; his  
wife, the author of a biography of Joe Louis, is  
a writer for Sports Illustrated Magazine.

## Births

The Rev. Charles H. Griswo'd and Mrs. Gris-  
wold, of St. Mary's Church, Emmorton, Md., an-  
nounced the birth of a son, Charles Michael, on  
May 2d.

The Rev. David C. Streett, II, and Mrs. Streett,  
of Cumberland, Md., announce the birth of their  
third daughter, Robin Michelle, on June 4th.

## Editor's Note

The staff regrets that clerical changes cannot  
be reported as promptly now as during the  
earlier part of the year; the pile-up is due to  
the great number of ordinations which take  
place throughout the Church at this time of  
year. All usable changes received will appear as  
soon as possible.



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### BRIDGEPORT, CONN.

**ST. GEORGE'S** Clinton & Beechwood Aves.  
Rev. Delmar S. Markle, r  
Sun Eu 8; 10 (Choral); 11:30  
Church open 24 hours everyday.

### WATERBURY, CONN.

**TRINITY** Rev. Roger B. T. Anderson  
25 Prospect Street  
Sun H Eu 8 & 10; Daily as anno

### WASHINGTON, D. C.

**WASHINGTON CATHEDRAL** Mount Saint Alban  
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B.  
Sayre, Jr., Dean  
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;  
Wkdays HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

### WASHINGTON, D. C. (Cont.)

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses: 8, 9:30; 11:15 Sol, Ev & B 8; Mass  
daily ex Sat 7, Sat 12; Prayer Book day 7 & 12  
Noon; C Sat 5-6

### CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley  
Sun 8, 9:30, & 11; HC Daily; C by appt

### FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs  
& HD 9; C Sat 4:30-5:30

### MIAMI, FLA.

**ST. STEPHEN'S** 3439 Main Highway  
Sun 7, 8, 10; and Daily. C Sat 5-6 & 7-8

### ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 7:30, 9, 11, Ev 5, Compline 7:45; Daily 7:30  
& 5:45; Thurs & HD 10; C Sat 7

(Continued on page 16)

### LOS ANGELES, CALIF.

**MARY OF THE ANGELS** 4510 Finley Ave.  
v. James Jordan, r; Rev. Neal Dodd, r-em;  
v. Eugene Stech, c  
n Masses: 8, 9, 11, MP 10:40, EP & B 5:30;  
ily Mon, Wed, Thurs, Sat, 9; Tues, Fri 6:30;  
Sat 4:30 & 7:30

### SAN FRANCISCO, CALIF.

**CONVENT OF CHRIST THE KING**  
v. Weston H. Gillett; 261 Fell St. nr. Gough  
v. Francis Kane McNaull, Jr.  
n Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily  
30 ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev;  
Fri HH 8; C Sat 4:30 & 7:30 & by appt

**ST. FRANCIS'** San Fernando Way  
v. E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter  
n 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

### DENVER, COLO.

**MARY'S** 2290 So. Clayton  
n Mass 7:30, 9, EP & B 8; Daily: As anno;  
Sat 7:45-9:15

**KEY**—Light face type denotes AM, black face  
PM; add, address; anno, announced; appt,  
appointment; B, Benediction; C, Confessions;  
Cho, Choral; Ch S, Church School; c, curate,  
d, deacon; EP Evening Prayer; Eu, Eucharist,  
Ev, Evensong; ex, except; HC, Holy Communion,  
HD, Holy Days; HH, Holy Hour; Instr, Instruc-  
tions; Int, Intercessions; Lit, Litany; Mat,  
Matins; MP, Morning Prayer; r, rector; r-em,  
rector-emeritus; Ser, Sermon; Sol, Solemn; Sta,  
Stations; V, Vespers; v, vicar; YPF, Young  
People's Fellowship.





(Continued from page 15)

#### CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
Very Rev. H. S. Kennedy, D.D., dean; Rev. G. H. Barrow, Canon Precentor  
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15 MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru Fri) Int 12:10, 5:15 EP

**ST. BARTHOLOMEW'S** 6720 Stewart Avenue  
Rev. Clifford A. Buck  
Sun 8, 10:30; HC Weekdays 9

#### EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Street  
Sun Eu 7:30, 9, 11; Weekdays Eu 7, also Wed 6:15, 10; also Fri (Requiem) 7:30, also HD 10; MP 6:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

#### SOUTH BEND, INDIANA

**ST. JAMES'** 117 N. Lafayette Blvd.  
Rev. William Paul Barnds, D.D.  
Sun 8, 9:15, 11; Tues 8:15; Thurs 9, Fri 7; C Sat 11-noon & by appt

#### BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff  
Sun 7:30, 9:30, 11 & daily

#### OAKLAND, MD.

**ST. MATTHEW'S**  
8 HC, 11 HC 1 S, 11 MP other S; 10 HC Saints' & HD

#### BOSTON, MASS.

**ALL SAINTS'** (at Ashmont Station) Dorchester  
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.  
Sun 7:30, 9 (sung), 11 MP & HC with Hymns; Daily MP 6:40, HC 7 (ex Thurs 6); C Sat 5-6

#### MARBLEHEAD, MASS.

**ST. MICHAEL'S** Summer St. at Washington  
Rev. David W. Norton, Jr., r  
Sun 8 & 11

#### DETROIT, MICH.

**INCARNATION** 10331 Dexter Blvd.  
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c  
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon, Wed, Sat & HD 9; C Sat 1-3, 7-8

#### KANSAS CITY, MO.

**ST. MARY'S** 13th and Holmes  
Rev. C. T. Cooper, r  
Sun Masses: 7:30, 9, 11

#### ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

#### ST. LOUIS, MO.

**TRINITY** Euclid and Washington Ave.  
Rev. A. E. Walmsley, r  
Sun 7, 9; Tues 6:45, Thurs 10; C Sat 5-6

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#### SEA GIRT, N. J.

**ST. URIEL THE ARCHANGEL**  
Rev. Canon R. H. Miller, r; Rev. A. S. Bolinger, c  
Sun 8, HC 9:30 Sung Eu, 11 MP; Daily: HC 7:30 ex Fri 9:30

#### BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Phillip F. McNairy, D.D., dean; Canon Leslie D. Hallett; Canon Mitchell Haddad  
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues, Thurs, HC 8; Prayers, Ser 12:05; Wed HC 11, Healing Service 12:05

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r  
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs 10; C Sat 8-8:30

#### GREENWOOD LAKE, N. Y.

**GOOD SHEPHERD** Rev. Harry Brooks Malcolm, r  
"In the heart of the beautiful Ramapo Mts."  
Sun: Mass 8, 9:45, MP & Ser 11; The occasional Sacraments by appt

#### NEW YORK CITY

**NEW YORK CATHEDRAL** (St. John the Divine)  
112th and Amsterdam, New York City

Sun HC 7, 8, 9, 10, MP, HC & Ser 11, Ev & Ser 4; Wkdys HC 7:30 (also 10 Wed & Cho HC 8:45 HD); MP 9, Ev 5. The daily offices are Cho ex Mon

**ST. BARTHOLOMEW'S** Park Ave. and 51st Street  
Rev. Irving S. Pollard, Minister in Charge  
8 & 9:30 HC, 11 Morning Service and Ser; Week-day HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; EP Tues & Thurs 6. Church open daily for prayer.

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC & Healing Service 12; HD HC 7:30 & 12; Daily MP 8

**ST. IGNATIUS'** Rev. C. A. Weatherby  
87 St. & West End Ave., one block West of B'dway  
Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
139 West 46th Street  
Sun 7, 9, 11, EP & B 8; Daily 7, 8, Wed & HD 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. M. L. Foster, c  
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 1S, MP 11; Daily 8:15 HC, Thurs 11, HD 12:10

#### THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Midday Ser 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat 4-5 & by appt

**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9, & by appt

#### NEW YORK, N. Y. (Cont'd.)

**ST. AUGUSTINE'S CHAPEL** Rev. C. Kilmer Myers  
292 Henry St. (at Scammel)  
Sun HC 8:15, 9:30, 11, 12:30 (Spanish), EP 7:15  
Daily: HC 7:30 ex Thurs, Sat HC 9:30, EP C Sat 5:15

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
Sun 8, 9:30, 11, 12:15 (Spanish Mass), 7:30 E  
Daily 8, 5:30; Thurs & HD 10

#### POUGHKEEPSIE, N. Y.

**CHRIST CHURCH**  
Rev. Robert E. Terwilliger, Ph.D., r;  
Rev. Charles G. Newberry, c  
Sun 8 HC, 9:15 HC 2nd & 4th, MP 1st & 3rd  
11 HC 1st & 3rd MP 2nd & 4th

#### UTICA, N. Y.

**GRACE** 193 Genesee Street  
Rev. S. P. Gasek, r; Rev. R. P. Rishel, c  
Sun 8 HC, 11 MP, HC & Ser; HC Wed 7; Thurs 10; Fri 7:30; HD 12:10; Daily Int 12:10

#### PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th & 17th S  
Sun HC 8, 11; Mon, Wed, Fri 7; Tues, Thurs 7:45  
Sat 9:30; Daily 12, 5:30; C Sat 12-1

**ST. PETER'S** Third and Pine S  
Founded 1761  
Rev. F. B. Rhein, r; Rev. E. C. Sandiford, As  
HC 9; MP & Ser 11

#### PITTSBURGH, PA.

**ASCENSION** 4729 Ellsworth Ave.  
Rev. A. Dixon Rolliit, D.D.; Rev. Max E. Smith, As  
Sun HC 8, 9:30, 11; Weekdays: HC Mon & Fri  
Tues 10 HC & Spiritual Healing; Wed 7:30  
Thurs 7; Sat 10

#### COLUMBIA, S. C.

**GOOD SHEPHERD** 1512 Blanding  
Rev. Ralph H. Kimball, r  
Sun 8, 9:45, 11:30; Tues 7; Thurs & HD 10;  
EP 5:45; C 6 & by appt

#### BELLOWS FALLS, VT.

**IMMANUEL** Rev. Robert S. K  
Sun: MP 7:45, HC 8 & 10; Wed: MP 7:40, HC  
HD & Fri MP 8:40, HC 9

#### BELLINGHAM, WASH.

**ST. PAUL'S** Rev. W. Robert Webb  
Sun (Summer Schedule) 8 & 10; Thurs 11  
HD 7:30

#### SPOKANE, WASH.

**ST. JOHN'S CATHEDRAL** Grand Blvd. & Sum  
Very Rev. Frederick W. Kates, dean; John Moulton, Harry J. Haydis, H. Douglas Smith, canons  
Sun 8, 9:30, 11; Ch S 9:30 all year, also at Sept. thru May; HC Wed 10, Thurs 7:30, HD

#### MADISON, WIS.

**ST. ANDREW'S** 1833 Regent  
Rev. Edward Potter Sabin, r  
Sun 8, 11 HC; Daily as anno

#### VANCOUVER, CANADA

**ST. JAMES'** Gore Ave. & E. Cordo  
Sun Masses: 8:30, 9:30, 11 Sol Ev 7:30; Daily HC 7:30, Thurs 9:30; C Sat 5 & 7

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